

A

SERMON,

DELIVERED IN BOSTON, SEPT. 16, 1813,

BEFORE THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS,

AT THEIR

FOURTH ANNUAL MEETING.

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PUBLISHED BY REQUEST OF THE BOARD.



BOSTON:

PRINTED BY SAMUEL T. ARMSTRONG,
No. 50, CORNHILL.

1813.

REPORT

OF THE

COMMISSIONERS

OF THE

LANDS

AND

WATERS

OF THE

STATE

OF NEW YORK

FOR THE

YEAR 1880

1881

ALBANY

SERMON.

JOHN x, 16.

AND OTHER SHEEP I HAVE, WHICH ARE NOT OF THIS FOLD. THEM ALSO I MUST BRING; AND THEY SHALL HEAR MY VOICE; AND THERE SHALL BE ONE FOLD, AND ONE SHEPHERD.

IN this discourse our Saviour, adopting the beautiful figurative language of the prophets on the same subject, styles his followers his sheep; and himself, the good Shepherd. Perhaps, no image could have been selected with greater felicity. It is suggested by the voice of nature. The object of allusion has ever been regarded by mankind as one of the most striking exemplifications, found in the natural world, of innocence, dependence, and amiableness. How often do we hear the affectionate mother, smiling over her beloved infant, utter all her tenderness and attachment in language derived from this source. How often has the poet selected this interesting subject as the theme, on which he meant to lavish in his most melodious numbers the utmost elegance of his conceptions, and the most gentle and amiable feelings of his heart. How beautifully does the Prophet *Isaiah* present to us the same flock, under the guidance of the same Shepherd, when he says, "*They shall feed in the ways; and they shall be in all high places. They shall not hunger, nor thirst; neither shall the heat nor sun smite them: for he, that hath mercy on them shall lead them; even by the springs of water shall he guide them.*" Who, that has either piety, or taste, has not found these emo-

tions kindled in a moment by this exquisite picture of the same unrivalled hand: "*He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom.*" With what inimitable tenderness, and elegance, does *David* exclaim, "*The Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters.*"

It is hardly necessary to observe, that this allusion, so beautiful, and forcible, in our own view, must have had enhanced strength and beauty to the eye of a nation, extensively devoted to the pastoral life; and, therefore, realizing at once all its fine scenes, and all the gentle and tender emotions, to which they gave birth. Equally obvious is it to remark, that this discourse of our Saviour must be considered as singularly happy, and impressive, if we suppose it to have been delivered near the Sheep gate, and in the confines of *Bethesda*, or the House of mercy.

In the text, after having displayed in his previous observations a tenderness, never exhibited by any other inhabitant of this world, Christ proceeds to inform us, that he had other sheep, beside those, of which he had been speaking; that he must bring, or collect, them; and that the two flocks should constitute one, be sheltered by one fold, and be led by one shepherd.

"*Other sheep,*" says our Saviour, "*I have.*" Other disciples, beside those of the Jewish nation, and the present age, I have, belonging to my family. They exist among the Gentiles in this age; and will exist in every future period. *The Gospel of the Kingdom*, which is to be *preached in all nations*, will every where find those, who will cordially receive, and obey, its dictates; those, who in the exercise of a living and affectionate confidence will hereafter give themselves

up to me, and become mine. They are now mine; and were given to me from the beginning. "*Them I must bring.*" To collect them from every part of the world is one of the great duties of my office; a part of the glorious work, which my Father gave me to do, and I shall not leave it unaccomplished. "*They shall hear my voice.*" When I call, they will know and acknowledge me as their Shepherd; and cheerfully obey the summons. "*There shall then be one fold,*" a single church; a single assembly of my disciples, one in name; one in their character, their life, and their destination: and I, the good, the only, Shepherd will lead them. "*They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat: but I will feed them, and lead them unto living fountains of waters.*"

All real Christians, my brethren, belong to Christ; and were chosen in him before the foundation of the world; that they should be holy, and without blame, before him in love. In him they have redemption through his blood; the forgiveness of sins; according to the riches of his grace. In this world they are often hidden from each other; are separated by different names, forms of worship, and modes of discipline; and unhappily are in many instances, and in greater or less degrees, alienated from each other by unworthy and disgraceful contentions. The prophet *Elijah*, when he fled from *Jezebel* to *Horeb*, the mount of God, told his Maker, that he, even he only, was left of the prophets; and that they sought his life, to take it away. How must he have been astonished, when he heard that glorious Being answer, "*I have left me seven thousand in Israel, who have not bowed the knee unto Baal.*" In a similar manner the Church is exhibited by the prophet *Isaiah*, as saying in her heart, after the gene-

al profligacy, which precedes the dawn of the Millennium, and the sudden multiplication of converts which shall follow; *"Who hath begotten me these? seeing I have lost my children, and am desolate; a captive, and moving to and fro: and who hath brought up these? Behold, I was left alone. These, where had they been?"* The answer to this complaint, also, is in the same spirit, as in that to *Elijah*, but immensely more delightful and glorious. *"Behold," saith the Lord GOD, "I will lift up my hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and shall carry thy daughters upon their shoulders. And kings shall be thy nursing fathers, and queens thy nursing mothers."* All these, strangers as they are to Zion, are still her children: and, however separated by distance, concealed by mutual ignorance, or arrayed against each other by unkind, uncharitable thoughts, are really, and will ultimately appear to be, possessed of one character. They will also constitute one visible church; having *one Lord, one faith, and one baptism*. The system of truth, revealed in the Gospel, is one: the Church formed by it, is one: and the scheme of worship, enjoined in it, is the same. He, whose *eye seeth not as man seeth*, discerns this now, with absolute certainty; and distinguishes every one of his children with an intuition, which cannot err, amid all the varieties of name and character, which they assume, and the biasses, errors, and oppositions, by which they are often concealed from each other. The time will come, when among all, who *have put on the new man, which is renewed in knowledge after the image of him, who created him*, there will be neither Greek nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free; but Christ will be all and in all.

This visible and glorious union of Christians will not, indeed, be perfectly accomplished, until *the heavens shall be no more*. Then the intercessory prayer of the Redeemer will be completely answered in the exact eventuation of the great purpose, which I have specified. "*Neither pray I for these alone, but for them also, who shall believe on me through their word: That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe, that thou hast sent me. And the glory which thou hast given me, I have given them; that they may be one, even as we are one.*"

Still, the period is advancing; it is hastening; in which Christians will be most honourably united in the present world. The morning is even now approaching towards the horizon, and at no distant period will actually rise upon this dark world, when all distinctions of party and sect, of name and nation, of civilization and savageness, of climate and colour, will finally vanish. The day is approaching, when the traveller, who takes his circuit over the globe, will find Christians in every clime, inhabiting every city, and village, in his course. Churches will every where gladden his eye; and Hymns of praise vibrate upon his ear. From *Zembla to Cape Horn*, from *California to Japan*, the heralds of Salvation will repeat to astonished audiences with an enchanting voice the story, brought from heaven to the Shepherds of *Bethlehem*: "*Unto you is born in the city of David a Saviour, who is Christ, the Lord.*" Throughout this vast extent, the happy race of *Adam*, united in a single, solemn response, will exclaim, "*How beautiful on the mountains are the feet of them, that bring good tidings; that publish peace; that bring good tidings*"

of good; that publish salvation; that say unto Zion, "Thy GOD reigneth!"

"Other sheep," saith our Saviour "I have, which are not of this fold." The sheep, which Christ then had, were *Jews*; inhabitants of a single country, and living at that single period. Nay, they were a little flock, gathered out of these. His other sheep, as he has taught us in his word, are *a great multitude, which no man can number, of all nations, kindreds, and tongues*; born in every future period; gathered from every distant land. "*Them I must bring, and they shall hear my voice.*" He who took such effectual care of the *little flock*, which followed him during his ministry, because *it was their Father's good pleasure to give them the kingdom*, will be easily believed, when he informs us, that he must, and will, bring into his fold a multitude, by their number, and character, of such immeasurable importance. For this very end *he hath ascended far above all heavens, that he might fill all things*. For this very end he is constituted *head over all things unto his Church*. This is the third great division of his employment, as Mediator. The first was to teach the will of God for our salvation; the second, to expiate our sins; the third is to gather us into his heavenly kingdom. It is in this employment, and in reference to the great subject, which we are contemplating, that he originally said, and that he is now saying, "*Look unto me, and be ye saved, all the ends of the earth: for I am GOD; and there is none else. I have sworn by myself; the word has gone out of my mouth in righteousness, and shall not return; that unto me every knee shall bow, and every tongue shall swear. Surely shall one say, 'In JEHOVAH have I righteousness, and strength.'*" "*To him shall men come; and all that are incensed against him, shall be*

ashamed. *In JEHOVAH shall all the seed of Israel be justified, and shall glory.*" All the ends of the earth will hereafter actually look unto him, and be saved. Every knee will bow to him. Every tongue will swear; or, as it is rendered by the Septuagint, and *St. Paul*, will confess; i. e. the reality, and glory, of his character, and a final devotion to his service. "*In JEHOVAH have I righteousness and strength,*" will resound wherever there is a heart to feel, and a tongue to speak. All these blessings he has promised, and promised with an oath. We need not ask whether they will be accomplished.

To a mind, solemnly examining this subject, equally astonishing and delightful, powerfully addressing itself to every expanded view of the intellect, and irresistibly engrossing every exalted affection of the heart, three questions present themselves, which involve every thing, necessary for the direction of our plans, purposes, and efforts. *What things are to be done, to complete this glorious end? In what manner are they to be done? and By whom are they to be done?* Concerning each of these particulars the following thoughts have presented themselves to my own mind.

In answer to the question, *What things are to be done for the completion of this end?* I observe,

1. *The Views of mankind concerning religious subjects, are to be extensively changed.*

It will not be questioned, that Truth is invariably an object of the Divine complacency; and Error, of the Divine reprobation. As God rejoices in his works; so it is impossible, that he should not be pleased with truth; which is only a declaration of the state of those works, of his agency in accomplishing them, and of his character, displayed in that agency. Error, which falsifies all these things, must, with equal evi-

dence, be odious to him. As little can it be questioned, that truth is the instrument, through which we are *sanctified, and made free from the bondage of corruption*. Beside the passages of Scripture, to which I have directly alluded there are others, too numerous to be mentioned at the present time, which are equally express, and decisive. "*The Gospel*," says *St. Paul*, "*is the power of God unto salvation, to every one that believeth.*" "*Of his own will begat he us*," says *St. James*, "*by the Word of truth.*" "*Who were born*," says *St. Peter*, "*not of corruptible seed, but of incorruptible, by the Word of God.*" Hence, *to know the truth, to walk in the truth, to be of the truth, to believe in the truth, to receive the love of the truth, and to abide in the truth*, are phrases, synonymous with the character of Christians, or good men; or, in other words, with Evangelical virtue: while the contrary phraseology is adopted every where in the Scriptures, to denote, in the same definite manner, the opposite character of sin. Nor can it be doubted, that truth, with respect to every subject, is one thing only; like its Author, *the same yesterday, to-day, and forever*.

But the views, which mankind have hitherto entertained concerning religious subjects, and those of the highest importance, have been endlessly various and discordant. Among the western heathen Philosophers, *Themistius* declares, there were more than two hundred sects, widely differing from each other concerning these subjects. *Varro* was acquainted with two hundred and eighty-eight different opinions, adopted by these persons concerning the supreme Good; and with three hundred, concerning God. Many volumes have been written, and many more might be written without repetition, for the single purpose of reciting, and explaining, the different ap-

prehensions of this class of mankind concerning things, of high moment in the religious system. Among the various schemes, adopted by these men, with respect to each religious subject, it is mathematically certain, that one only can be true. The rest, beyond debate, are mere collections of errors. These errors, also, are in many instances radical: and those, who hold them, cannot, so long as they hold them, be united to the flock, or gathered into the fold, of the Redeemed. Into this flock, into this fold, no man, who is a worshipper of *Jupiter, Venus, or Bacchus*, can enter. It is impossible for man to make his way to Heaven by the oblation of human sacrifices; or by religious suicide. He, who prostrates himself, before a calf, or a cat, or finds his god in the stock of a tree, cannot, without an entire revolution in his character, be accepted by Him, who hath said, "*Confounded be all they that worship graven images.*"

When *Pilate* proposed to the *Jewish* rulers and nation to release Christ to them; they said, "*Not this man, but Barabbas.*" When he said again, "*What will ye then, that I shall do with him, whom ye call king of the Jews?*" they exclaimed, "*Crucify him; crucify him.*" When he washed his hands before the multitude, and said, "*I am innocent of the blood of this just person;*" they all answered, "*His blood be on us, and on our children.*" To this day, the same spirit is retained by their descendants. They are, still, more hostile to Christ than to any other person, and to Christianity than to any other religion. The very curse, which their ancestors invoked, appears still to rest upon them: and their hardness of heart is, according to the prediction of their great prophet, a *bye-word*, and an *astonishment*, to every nation, whither they have been driven.

The glorious person, who was so furiously persecuted by this unhappy nation, declared to his persecutors, "*If ye believe not, that I am he; ye shall die in your sins.*" It cannot be doubted, that this declaration extends its terrible efficacy, with equal certainty, to every subsequent generation. The *Jews*, therefore, can never be brought into the fold of Christ, until they renounce their unbelief, and essentially change their views concerning the Saviour of men.

The *Koran*, so far as it is not copied from the Jewish and Christian Scriptures, is a mass of falsehoods; and its author was by way of eminence *the false prophet*; the most successful, and the most mischievous, impostor, who has ever attempted to pervert the faith of mankind. Whenever men *are turned unto fables, they turn away their ears from the truth.* Even the sound doctrines, which their leader derived from the Bible, and pronounced to be the word of God, *Mohammedans* appear, from the beginning, to have universally disregarded, and forgotten; and to have confined their faith to the miserable inventions of the deceiver. Christ, acknowledged by *Mohammed* to be a prophet from God, they have entirely disbelieved. His doctrines they have rejected from their creed, and his precepts from their moral code. Their faith, hope, and obedience, they have restricted to the instructions, promises, and precepts, of the *Koran*. This, indeed, is far from being strange. *The iron and the clay*, although they may seem to be parts of the same *image*, can never be united. The doctrines of *Mohammed* are only hostile to those of Christ. He, who receives the one class, will, therefore, certainly reject the other. Besides, a judicial sentence has gone out against the impostor, and his followers. "*If any man,*" says *St. John*, "*shall add unto these things;*

GOD shall add unto him the plagues, that are written in this book: and, if any man shall take away from the words of the book of this prophecy, GOD shall take away his part out of the book of life." A change therefore, a mighty change, must be made in the views of the *Mohammedan* world, before its millions can be numbered in the flock of Christ.

Of the *Antichristian* doctrines it cannot be necessary to make a very particular mention at the present time. The idolatry of the *Romish* church is even more reprehensible than that of the heathen; and is infected with all the pollution, attributed in the Scriptures to that of the *Jews*. The idols are, here, set up in the temple of God; at the foot of the mercy seat; immediately before the Urim and Thummim; and in the very skirts of the Shechinah. The idolatry is practised beneath the cross; and openly insults the agonies of the Savior. The endless train of external services also, in which the whole of Religion is placed; the vain oblations; the incense, that is an abomination; the new moons, and sabbaths; the calling of assemblies, which GOD cannot away with; the solemn meeting, which is iniquity; the appointed feasts, which his soul hateth, and is weary to bear; the absolutions, and indulgences, in which the hierarchy exalts its throne above the stars of GOD, and says, "I will be like the Most High;" force upon us an irresistible conviction, that these *Augean* impurities must all be washed away, before the *Romish* world can become clean in the sight of the Creator.

Nor is it necessary to dwell, here, upon the vain and deceitful philosophy of *Infidels*, which is after the traditions of men, and the rudiments of this world, and not after Christ. The Atheist must believe, that there is a God; the Sceptic, that there is truth, of itself.

nite importance to his future well-being; the Deist, that there is a Revelation; the Materialist, that he has a soul, accountable and immortal; the Animalist, that there is good, superiour to sensual enjoyment, which must be sought, and found, if he is ever to be happy beyond the grave; and the Practical unbeliever, that he must not only assent, but obey also, and obey with the heart; before either can be blessed in this world, or accepted in that which is to come.

Finally, the same change of views must be found in Protestant nations. All the latitudinarian doctrines, which the ingenuity and labour of man, which the pride of Philosophy, the love of sin, the wish to perpetrate it with quiet and safety, and the earnest desire to blunt the stings of conscience here, and to escape from a terrible retribution hereafter, have forced reason to invent, or violently compelled the Scriptures to declare, will all vanish away; and with the *idols* of the Heathen, *be cast to the moles, and to the bats*; before those, who hold them, can be assembled in the fold of the Redeemer. Christ must be acknowledged, not only as a prophet, but as a Saviour; not only as our example, but as our propitiation; not only as our forerunner into the heavens, but as our intercessor, also, before the throne of God; not only as *come in the flesh*, but as *over all, God, blessed forever*. With Paul, men must *determine to know nothing*, as the way of salvation, but *Jesus Christ and him crucified*; and Ministers must feel the tremendous import of the anathema, denounced against him, *who preaches any other Gospel, than that which Paul preached*. Men must cease to create meanings for the Scriptures; and permit God to speak for himself. Universally, there must be throughout the world *one Lord* acknowledged, *one Mediator, and one faith*.

This change in the doctrines of men is indispensable to the great end, mentioned above, because the character will ultimately accord with the doctrines, which are actually believed, to such a degree, that no man is better, and almost every one worse, than the doctrines, which he embraces, declare; because truth only, conducts the heart to righteousness, while error leads it only to sin; and because truth is the sole instrument of our sanctification.

2. *A mighty change, also, must be wrought in the Disposition of man.*

To the accomplishment of the glorious purpose, announced in the text, that pride, which is the self-gratifying consciousness of superiority, and that ambition, which is the desire of it; both prime ingredients in the Apostasy of our first parents; that avarice, which substitutes gold for God, and is thus a prolific root of all kinds of evil; and that sensuality, which is the great brutalizing principle of our nature; must lose their seat in the heart, and cease to controul the life. Equally necessary is it, that that torpid insensibility to the sufferings of others, which winds its web around the soul, and prevents it from seeing, or feeling, any thing, which is not destined to be its prey; and that cruelty, which emulates the wolf and the tiger, and satiates itself only on suffering and slaughter; should return to those regions of eternal sin, from which they sprang. Nor is it less necessary, that the love of injustice, fraud, and falsehood, in which all these malignant passions, these *unclean spirits*, find the means of their efficacious operation, should, together with them, *go out of the man*; and no more find his heart *empty, swept, and garnished*, for their reception. Nor is it less indispensable, that impiety, and ingratitude to God, and distrust of his wisdom, goodness, and truth

should cease to form any part of the human character, and no longer interrupt the communication between earth and heaven.

To these attributes will succeed, whenever mankind shall be brought into the fold of Christ, that *Love* to God, and to man, which *is the fulfilling of the law*, that *Repentance towards God*, and that *faith in the Redeemer*, which are the primary obedience of the Gospel. In the train of these great Evangelical attributes will follow the meek and lowly virtues of Christianity, which so extensively occupied the instructions, and so beautifully adorned the life, of the Saviour: *Love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, and temperance*: all, glorious fruits of the Spirit of Grace; natives of Heaven; and, although for a time pilgrims in this melancholy world, destined to return to heaven again.

3. *The change will not be less in the Conduct of men.*

On this copious topic I must necessarily be brief. To discuss it extensively would be to draw a picture of the world, and to delineate the character of man in all its endless varieties. Still, the nature of my design demands, that a few particulars should be mentioned.

Permit me, then, to observe, that *the private conduct of men* will experience a mighty and wonderful revolution. Profaneness will no longer pollute the tongue; nor pierce with anguish the ear of piety. The sabbath will be kept holy unto God; and beautifully resemble that first Sabbath, when the Creator *rested from his glorious work, and all the sons of God shouted for joy*. No longer will the ways of Zion mourn, because few come to her solemn feasts. Strangers innumerable will be made joyful in the house of prayer; and that house will to endless multitudes be

come, literally, *the gate of Heaven*. From the closet also, and the family altar, *incense, and a pure offering*, will rise every morning and every evening; and mingle in one vast exhalation, ascending to the throne of God.

Truth, at the same time, will resume her empire over the tongue, the pen, and the press. Slander will wound no man's good name; Sophistry cheat no man out of his salvation; Falsehood abuse no man's faith; and Perjury destroy no man's property, reputation, or life.

Honesty, also, will controul the dealings of men. The cheat will be lost out of human society; the name of fraud be forgotten; and a hard bargain be boasted of no more.

In the same manner will unkindness vanish from the habitations of mankind. The fire side will show *how good, and how pleasant, it is for brethren to dwell together in unity*; and the neighbourhood will be only one great fireside. Parents will love their children. Children will honour their parents. No profligate father, no graceless son, no ruined daughter, will spread *lamentation, mourning, and woe*, over the domestic circle, destined by God to be happy. No litigation, no quarrel, will destroy the peace of neighbourhoods; and no duel hurry the impenitent wretch to a fearful retribution.

The stranger will every where find a home; and the wanderer, an asylum. The heart of charity will no longer be icy; nor her hand shut: nor will the cry of suffering ever plead in vain.

Uncharitableness, also, between those, who profess the religion of the Redeemer, will be found no more. Little things will be esteemed little; and only great things, great. Names will lose their fascination; reali-

ties will take their place; and all, who love Christ, will love each other. In a word, men will be willing to walk to heaven together, although the colour, or the fashion, of their clothes should differ.

Nor will *the Public conduct* of mankind be less extensively inverted. The monarch will cease to oppress, the statesman to plunder; and the politician to sell his soul, to buy a place, or support a party. Throughout the haunts of man there will not be an electioneering trick, a cabal, or a demagogue. No candidate for office will proclaim his merits to the public; slander a rival; or solicit a suffrage. Wisdom and worth will then engross every man's vote; and take, as they ought, quiet possession of the hall of Legislation, and the chair of Magistracy.

On the Bench will then be seen those, and those only, who *shake their hands from holding bribes; stop their ears from hearing evil; and close their eyes from seeing blood.* At the bar of justice, prisoners will cease to be found: the deserted jail will crumble into dust: and the gibbet will be known only in the tales of other times.

Wars, also, will be no more. The monarch, and the Republic, will no longer summon their wretched subjects to the field of battle; the great slaughterhouse of mankind; for the purpose of adding to their dominions tracts, which they do not want and cannot govern; of sating their cannibal revenge on the flesh of man; of spangling a crown with another gem, or twisting into a wreath of laurel another twig; of being able to say, "I have vanquished one more enemy;" and of adding another cubit to the stature of pride. The sound of the trumpet will no more startle the sleep of the cradle; and the village will rise no more in flames to heaven: the name of glory will be no longer written in blood; nor the earth fattened with the corpses

nor whitened with the bones, of men. The Angel, Peace, will wave her olive branch over the nations the tempest of six thousand years be hushed to silence; and the creation sigh, and *groan, and travail in pain*, no more.

Then *Religion* will resume her proper station; and no longer be subordinated to pleasure, gain, and glory; to frantic scrambles about place and power, and the aggrandizement of wretches, who steal into office by flattery and falsehood, in order to riot on speculation. From Heaven will she descend, *clothed with a cloud, and a rainbow upon her head: her face, as it were, the sun; and her feet, pillars of fire.* In her hand she will hold *a little book*: and that book will be opened to the eyes of all the nations of men. On its pages they will read, in lines of light, "*Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ. God himself will dwell among the great family of Adam, and be their God; and they shall be his people.*" The joy, which is kindled in heaven over repenting sinners, will be renewed, not over one solitary convert, but over *nations, born in a day.* The path to Heaven will become the great highway of mankind; not wandered over by now and then a lonely traveller, but crowded with hosts: while the broad road to perdition will be untrodden and desolate. *The skies will pour down righteousness; and the earth open, and bring forth salvation.* Above, all will be sunshine, and smiles: below, all will be a paradise. The Church *will be clothed with the sun; the moon will be under her feet; and upon her head a crown of twelve stars* will beam with immortal splendour.

To the second question; "In what manner are these things to be done?" I answer, They are to be

accomplished, not by *miracles*, but by *means*. *St. Paul* has in the most express and decisive terms given us the law of procedure, by which the kingdom of God is to be established in every part of the habitable world. "*How*," says that Apostle, "*shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher?*" So, then, *faith cometh by hearing; and hearing, by the Word of God.*" The Gospel, my brethren, is the power of God unto salvation, to all them that believe. Our course, therefore, is pointed out by the finger of Heaven. To the numerous votaries of idolatry, and superstition, are to be sent the Word of God, and the Ministers, by whom it is preached. To these are to be added, also, other books, less expensive and more numerous, into which the Word of God is transfused; together with Schoolmasters, and Catechists, to teach the children, while Ministers are instructing the Parents. In a word, the very means, by which men have become Christians here, are to spread Christianity through the world.

Permit me to add, that those, by whom these mighty things are to be done, are themselves to exhibit the spirit of the Gospel, as the great, controuling principle of their conduct. Common sense has proverbially declared, and all experience uniformly proved, that precept without example is vain. To the intended objects of this beneficence it would be worse than in vain. From men, who do not practise what they teach, instructions would be received, as the *Mexicans* received them from the *Spaniards*, only with contempt and indignation.

The process of this mighty work is, in this respect also, exactly marked out by *St. Paul*. *Salvation*

has come unto the Gentiles, to provoke the Jews to jealousy; or, as in the Greek, to excite them to emulation. In other words, the Evangelical spirit of the Gentiles, as it will exist, and exhibit itself, at a period, which is still future, will convince the Jews, that the Gentiles are the chosen people of God; and awaken in them an emulous desire to obtain the same character, and the same blessings. This spirit, turning with abhorrence from all the hatred, scorn, and persecution, with which the Jews have been hunted down by the nations of Christendom, will hereafter treat them kindly, justly, and truly. In their exile, it will make their residence peaceful and pleasant; and, in their attempts to reestablish themselves in their own land, will furnish them every aid, which piety can prompt, or benevolence provide. Under this happy influence, enlightening, warming, and quickening, like the Sun, the Jews will feel a new conviction of the excellence of Christianity, and of the favor with which it is regarded by God; and new desires to possess the honourable character of their benefactors. The valley of death, the great receptacle of the House of Israel, will then begin to be reanimated with life from Heaven. The bones, with which it is covered, and whitened, will with a noise, and a shaking, come together, bone to his bone. Sinews and flesh will come up upon them: and the skin will cover them above. A voice will sound from Heaven; "Thus saith the Lord God, 'Come from the four winds, O Breath; and breathe upon these slain that they may live.'" At this command, the breath of life will enter these innumerable corpses; and they will live, and stand upon their feet, an exceeding great army for multitude.

The casting away of the Jews is the reconciling of the world: the receiving of them will be, to that same world, life from the dead. When the voice of joy and gladness shall again be heard in the streets of Jerusalem; the voice of the bridegroom, and the voice of the bride; the voice of them that shall say, "Praise the LORD of hosts, for the LORD is good, and his mercy endureth for ever:" the world will look on, and listen, with astonishment and rapture. This stupendous event, this wonder of wonders, will awaken in all nations a full conviction of the reality, and excellence, of Christianity; and force them to acknowledge, that the truth of God, is as the great mountains, steadfast and immovable. Life will every where spring up from the dead: and the world, a vast cemetery, in which souls are entombed, will be peopled with beings, spiritual and immortal.

It is hardly necessary to observe, that the measures, which will produce these mighty effects upon the *Jews*, will have a similar efficacy, wherever they are employed.

The third question; "By whom are these things to be done?" admits but of one answer. They are to be done by Protestant nations; and, extensively, by *Us*. In other words, they are to be done by those, to whom God has given the means, and the disposition.

On this subject there can be no debate. The time for doubt is past. The work is begun. Missionaries already in great numbers *run to and fro: and knowledge is, even now, greatly increased.* The Gospel of the kingdom is already preached in *Greenland; in Labrador; in Tartary; in Hindostan; in China; in New Holland; in the Isles of the Pacific Ocean, and the Carribbean Sea; in Southern America; and in the African deserts.* The voice of salvation, the song of

praise to JEHOVAH, echoes already from the sides of *Taurus*, and trembles over the waves of the Ganges. The Bible has travelled round the Globe. The *Esquimaux* now turns over the pages of the Gospel, written in his own tongue: the wild inhabitant of the *Cuban* has dropped the Koran; and reads with wonder, hope, and joy, the tidings of the Saviour: and the poor wanderer of *Caffraria* listens to the hymn, sung from heaven to the Shepherds of *Bethlehem*. From land to land, and from sea to sea, *the Word of* JEHOVAH *runs, and is glorified*; and throughout its divine career sheds, like its Author, light, and life, and happiness, on this benighted world.

In such an enterprise *all, who engage in it, must be united*. Consider how vast the work is; over what an extent of the earth it is to spread; what countless millions it is to reach; what a multitude of hands must be employed; what a multitude of hearts; what a multitude of prayers; what extensive contributions are necessary to supply the expense; and how many heralds of salvation must proclaim *the glad tidings of great joy*. In such a work, should all Protestant nations unite; and all the individuals, which those nations contain; how imperfectly sufficient would their labours appear, to the human eye, for the successful accomplishment of an enterprise so vast, a consummation so divine?

If Christians do not unite their hearts, and their hands, they will effectuate nothing. Solitary effort will, here, be fruitless. Divided efforts will be equally fruitless. Clashing efforts will destroy each other.

It is a shame for those, who wear the name of Christians, not to unite with other Christians in such a purpose, as this. It is not the purpose of a sect, a party, or a name. It is not a purpose of superstition, bigotry,

or enthusiasm. It is a purpose of God; an object of the highest complacency to Infinite wisdom. Shall not those, who *have been made to drink into one Spirit*, show themselves, while professing to aim at such an object, to *be of one accord, and one mind*? Shall not forms, and modes, here be forgotten; and, so far as the attainment of this mighty end is concerned, all names be lost in that of Christian, and all diversities amalgamated by the piety and benevolence of the Gospel? Shall not those, who profess to be Christians, prove by their harmony in this divine undertaking, that they are, indeed, the flock of Christ; that they belong to one fold; and that they are led by one Shepherd?

To enlist your hearts, and hands, my brethren, to engage your prayers, and labours, in this honorable enterprise, let me set before you the following motives.

1. *The work, to which you are summoned, is the Work of God.*

My brethren, it is the chief work of God, which has been announced to mankind. It is the end of this earthly creation. It is the end of this earthly Providence. It is the glorious end of Redemption. It is the subject of the first prophecy, ever delivered to man. It was repeated in the second. It was reiterated in the long train, which followed, in a thousand varieties of sublimity and rapture. The eye of the seer, extending a divinely enlightened vision down the vale of futurity, beheld, at an immense distance, this glorious object, dimly ascending above the horizon. Remote as it was; and obscurely as it was seen; it warmed his mind with wonder and transport. The prophet Isaiah, sublime beyond any other writer, accustomed to thoughts, fresh from heaven, and speaking with a tongue, which emulates that of Angels, rises, whenever this subject is presented to his view,

above himself; and lifts his wing for a loftier flight towards the angelic world. And shall not we, to whom this dispensation is *nigh, even at the doors*, catch a portion of his fire, and glow with a share of his ecstasy? We profess to love God. Shall we not unite with all the heart, to further the divine purpose, for which he made the earth and the heavens? We profess, that we have believed in Christ. Shall we not advance with our utmost powers the exalted end of his labours, and sufferings? Here, *He, for whom are all things, and by whom are all things*, is bringing *many sons unto glory*. Here the Redeemer is multiplying the trophies of his cross, and the many crowns of his final triumph. This is the great harvest of the world. He is now about to *send his angels, to gather his elect from the four winds*. Who would not unite himself with such labourers in such an employment?

2. *The present is the proper time for this glorious undertaking.*

It is the proper time, as it is marked out by the Spirit of prophecy. Almost all judicious commentators have agreed, that the Millennium, in the full and perfect sense, will begin at a period, not far from the year 2000. Christ, referring mediately at least, to this great event, says, "*Behold I come as a thief*;" i. e. suddenly; and sooner than the world will expect. By this declaration we are taught, that the duration of the two last vials will be comparatively short; and that the dawn of the succeeding day will be earlier than mankind have been accustomed to believe. But should we fasten upon the year 2000, as the period in which there shall be a complete accomplishment of the predictions concerning this wonderful event, how evidently is it necessary, that all the measures, by

which it is to be accomplished, should be now formed, and immediately begin to operate. Should we, should all Protestant nations, awake out of our long sleep; and *shake ourselves as mighty men*; should we bring every heart, and hand, to this vast work; should we pursue it with a firmness, which nothing can daunt, and an ardour, which nothing can extinguish; how uninterrupted, how rapid, how successful, must be our progress, in order to find its consummation at the date assigned? Think of the changes, which have been mentioned in this discourse: how numerous; how vast; how wonderful; how evidently indispensable. Think what it must be for so many millions of the human race to yield up their false systems of Religion: systems, gross and rank with corruption; hoary with the age of many centuries; bound to the soul with the chains of bigotry; and armed for their defence with the sword, the rack, and the faggot. Think what it must be for pride to bow; for the iron heart of avarice to dissolve; for ambition to feed no more upon blood; and for sensuality to wallow no longer in corruption. Think what it must be for private and public crimes to be no more, for falsehood and fraud, injustice and cruelty, to fly from the thrones of princes, and the habitations of men. How amazing must be the change, when the *Romish* cathedral, the mosque, and the pagoda, shall *not have one stone left upon another, which shall not be thrown down*: when the *Popish, Mohammedan, Hindoo, and Chinesian*, worlds shall be created anew; and the voice of angels exclaim concerning each, *JEHOVAH bless thee, O habitation of justice, O mountain of holiness*: when a pestilential Simoom shall no longer waft decay, and death over the moral wilds of *Africa*; and the soul throughout that vast continent be illumin-

ed by the beams of the Sun of Righteousness, and quickened with life from Heaven: when *Europe* shall no longer convert her wide domains into a stall of slaughter; nor offer herself as a voluntary holocaust upon the altar of *Moloch*: and when the human wolves, which have so long prowled around the *American* deserts, shall assume the innocence, and meekness, of the lamb. What a transmutation must man have undergone, when there shall not be a tyrant, nor a slave, not a jail nor a gibbet, not a dram-shop, nor a brothel, not a lie nor a theft, from *the rising of the sun to the going down of the same*. How astonished must the earth be, how delighted the heavens to behold the Sabbath dawn with serenity and peace upon *Japan*; and, moving slowly, and solemnly round this great world, shed its evening lustre upon *California*; and see the earth one vast altar, and the sky one magnificent temple, of JEHOVAH; perfumed with incense, offered up by the immense congregation of man? Who does not discern, that the centuries, which will expire before the specified date, will be a stinted period for the accomplishment of such a work as this? Who will not rejoice, and take courage, when he hears it proclaimed from heaven concerning this very work, "I, JEHOVAH, *will hasten it in its time.*"

The present is the proper time, also, because this work is actually begun; and begun upon an astonishing scale. How wonderful is it, that so many persons should have united in it; that such persons should have united in it; that they should have acted with so much Christian catholicism; that so many prejudices, which have hitherto been moles, and spots, on the divine aspect of Religion, should have disappeared; that contributions should have been so extensively, so liberally, so ardently, made; that prayers should have

mingled in one strain of supplication from a thousand lands; that the Bible should have traversed the globe with the flight of an Eagle; and that Missionaries should already have proclaimed the tidings of eternal life to the four corners of the earth? The streamlet has already become a river: the river will soon expand into an ocean. Should these efforts cease; should this spirit expire: how many generations of men may pass, before the same mighty advantages will return; before even the attempt may be renewed?

There is a crisis in all human affairs. If seized, it almost ensures success: if lost, every thing is lost with it. Sow in season; and you will reap a rich harvest. Sow out of season; and you will reap nothing. For the great purpose before us *the present time is that crisis*. Look at these men. God summoned them together. Look at their efforts. God inspired them. Look at their success. The blessing which created it, descended from God. The voice of his Providence, *powerful and full of Majesty*, calls to us, "*Go forward.*"

Regard no difficulty, which has hindered, and no disappointment, which has perplexed, this Evangelical enterprise. Difficulties are merely trials of our faith, and love. They exist, only to be surmounted. What would have become of the children of *Israel*, had they stopped between *Pi-hahiroth*, and *Baal-zephon*?

3. *The necessity of this work irresistibly demands every practicable effort.*

"*The whole world,*" says *St. John*, speaking of his own time, "*lieth in wickedness: lieth,* (for such is the indication of the original,) *as a man slain lies weltering in his blood.* How extensively is this strong picture a portrait of the world at the present moment? Cast your eyes abroad over this great globe; and mark

how vast a portion of its surface is, in the moral sense, an immense field of death; a place of graves; a catacomb, where souls are buried, to wake no more. Look narrowly. Not a limb moves; not a bosom heaves. Listen. Not a sound trembles on the ear. Life has vanished: and solitude, and silence, brood over this receptacle of departed men. Who would not obey the voice, which commands, "*Take ye away the stone from this cave;*" while the Son of God stands before the entrance, ready to call to each of its slumbering inhabitants, "*Lazarus, come forth?*"

The gate, which in *Asia*, and *Africa*, was once opened wide at the head of the way to eternal life, has long since been barred; the path to Heaven forgotten; and the communication with that happy world finally cut off. Ignorance has benighted, sin bewildered, and misery broken down, their wretched inhabitants. Not an effort are they either disposed, or able, to make for themselves. Shall we, when we behold them *wounded*, and helpless, *pass by*, with the frozen hearted *priest* and *Levite*, *on the other side*? Shall we not infinitely rather, with the good *Samaritan*, *pour oil and wine into their wounds*; and provide effectually for their restoration to life and health?

Convey yourselves in thought, my brethren, to the regions of *Hindustan*. Behold there 20,000 wretched females annually offered up, as burnt-offerings, on the funeral piles of their deceased husbands; and thrice 20,000 orphans, in this manner bereaved, each of its surviving parent, thrown upon the world without a friend to protect, a hand to feed, or an eye to weep over them. Advance to the wild and desolate domain of *Juggernaut*. See a region, more than one hundred miles in diameter, white with the bones of men, who have perished in their devotion to this orient

tal *Moloch*. Mark the companies of dogs, jackals, and vultures, fattening themselves, throughout this wilderness of death, upon the flesh of men. See the wretched victims crushed beneath the chariot wheels of this gigantic idol, rolling over a path, paved with corpses. Enter the caverns of *Goa*; where a living *Moloch* sits on the tribunal of the Inquisition. Hear the chains clank; the groans murmur; and the shrieks burst the bosoms of the wretched prisoners, confined in this outer chamber of hell. Follow the bare-footed victims, in their funeral habits, to the stakes, to which they are bound, and the flames, by which they are consumed to ashes.

To rescue man, poor, suffering, persecuted man, from these tremendous evils is one bright and glorious purpose of the work before you. The hearts, which will not feel these objects; the hands, which will not labor to sweep them from the earth; are the hearts and hands of fiends. I will not insult my country with a suggestion, that such can be found here.

But we are not to be confined in our researches to *Hindustan*, to *Asia*, or to the Eastern Continent. We are to range the World. Whithersoever we go, we shall see ignorance, error, and sin; sown every where; and every where producing misery, thirty, sixty, and an hundred fold. This rank and baneful crop is every where to be weeded out. Truth and righteousness are every where to be sown, and to produce their golden harvest of comfort, peace, and joy.

But, my brethren, all this is comparatively of small moment. The great duty before us is to rescue men from sin, and perdition. All numbers halt; all comprehension, beside that which is infinite, sits down in despair; when the worth of the soul, and the import of its eternal happiness or eternal woe, are to be

estimated. Ascend on the wing of thought to the world of life. Station yourselves before the throne of infinite Greatness. Behold there an immortal mind, no longer a rebel against its Maker, no longer an outcast from his kingdom; but a child, *an heir of God; a joint heir with Jesus Christ* to the heavenly inheritance: its sins washed away in the blood of the Lamb; its conflicts ended: its victory achieved: its crown of glory won: and its career of transport commenced, to improve and brighten forever. Weigh this mind, and the blessings treasured up for its enjoyment, with the silver and the gold, the pains and the labours, which you, and all others, may be supposed to contribute for the accomplishment of its salvation: and you will pronounce them all *nothing, less than nothing, and vanity*. Weigh against such a mind, the world, which we inhabit. Weigh against it the universe, with all its worlds, and suns, and systems: and you will pronounce them *the drop of the bucket, and the small dust of the balance*.

But, my brethren, you are summoned, not to effectuate the salvation of one such mind; but of thousands, and millions. The whole earth waits, with ardent hope for *this manifestation of the sons of God*; this great jubilee of man; in which crimes and sufferings shall cease; in which *the bondage of corruption* shall terminate; and in which *from the uttermost parts of the earth* are to be heard songs of exultation and rapture; even "*Glory to the righteous!*" The everlasting Gospel is every where to be preached. Temples are every where to rise. Churches are every where to be gathered: and minds are every where to be born of God. Nay the world is to become one temple, and the race of man to form one church, of the Redeemer. All these millions are destined to endless

life; and will one day stretch their wings for the regions of immortality.

The day, in which these blessings are to be ushered in, has arrived. The day, in which the mighty work will be seen in its full completion, is at hand. *We must labour; that those, who come after us, may enter into our labours. We must sow: and in due time, both we and our successors, if we sow bountifully, shall reap a divine harvest. With every faithful endeavour of ours the Spirit of Grace will co-operate. As the earth bringeth forth her bud; and as the garden causeth the things, that are sown in it, to spring forth; so the Lord GOD will speedily cause righteousness and praise to spring forth before all the nations. Into the divine kingdom sanctified minds will fly as a cloud, and as doves to their windows.*

Forget, then, the little period, which intervenes between us, and this glorious day. Convey yourselves on the wings of anticipation to the dawn of this great Sabbath of time. Survey what the prophet beheld with exultation, at the distance of three thousand years. The way to eternal life is no longer narrow, and solitary. It has become a galaxy; ascending from the East, and from the West, and centering in mid-heaven. Up the broad and luminous path stars in endless multitudes rise from both skirts of the horizon: *stars, differing from each other in glory; but all destined to shine with pure and eternal splendour.*

But your interest in these things, my brethren, is not to terminate even here. You are not to rejoice merely in beholding the renovation, virtue, and happiness, of a world. You are not merely to follow in thought a single sanctified spirit, or millions of such spirits, to the realms of glory. The day is on the wing in which we, and they, shall *hear the voice of the Archangel,*

and the trump of God, summoning all, who are in their graves to come forth. What thoughts will it then awake in the soul; with what emotions will the bosom heave; when the eye looks round upon the divine assembly of perfect minds, re-united to bodies, raised in incorruption, power, and glory; to be conscious, that even one immortal being has been rescued from the second death, and placed in the possession of endless life. How will the heart labour; how will the soul expand with vast conceptions; when it beholds not one, but hundreds, thousands, millions, led by the efforts of ourselves, and our contemporaries, from the east and the west, from the north and the south, to the right hand of the Judge; and acknowledged before the universe as his friends and followers. And O, my brethren, with what ecstasy shall we accompany them to Heaven; seat ourselves by their side; learn from them the story of their salvation; and hear, pronounced by their own lips with a gratitude, which will increase forever, "The glory of this delightful world, the blessings of this immortal life, we owe first to God, and next to you?" Unto Him, that loved us, and washed us from our sins in his own blood; and hath made us kings, and priests, unto God, even his Father, to him be glory, and dominion, forever and ever. AMEN.

The following gentlemen now compose the American Board of Commissioners for Foreign Missions. The names of members residing in the same state, are arranged according to seniority.

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The next annual meeting of the Board is to be held in New-Haven, at the Philosophical Chamber in Yale College, on Thursday, the 15th day of September, 1814. The Rev. SAMUEL MILLER, D. D. is appointed to preach the annual sermon, and the Rev. JAMES RICHARDS is appointed his substitute.

NEW BOSTON

TO THE COMMISSIONERS

of the Board of Public Works, Boston, Massachusetts.
In answer to a resolution of the Board of Public Works, passed at its meeting of the 10th day of May, 1888, relating to the proposed extension of the New Boston Waterworks, and in compliance with the order of the Board of Public Works, passed at its meeting of the 10th day of May, 1888, relating to the proposed extension of the New Boston Waterworks, and in compliance with the order of the Board of Public Works, passed at its meeting of the 10th day of May, 1888, relating to the proposed extension of the New Boston Waterworks.

NEW BOOKSTORE,

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SAMUEL T. ARMSTRONG, informs his friends and the public, that he has opened a valuable assortment of Books at the above place, which will be sold on liberal terms wholesale or retail. Every favor gratefully received. PRINTING in all its variety executed at short notice.

October 26, 1813.

